

Sublime indeed is the thought that Christian charity brings to our minds. We reach up to God, and God reaches down to us, and in divine love we are made sharers of the Divinity. All things we love in God, and because we love them in God we seek to realize in our use of them and relations with them the harmony of the divine will. Of its very nature charity is not quiescent but operative. The soul in the pursuit of the way of perfection labors tirelessly according to its state in life to bring all men to God. Were it to content itself with its own perfection, it would lose the very thing it seeks. How can we love God and not love with God? How can we find God without searching in love for the things which God loves? Certainly one of the fruits of the spiritual life is peace, but this peace postulates our conforming our wills with the divine will. All the noble aspirations of the heart of man, aspirations which so often seem unrealizable in our condition of human weakness, are answered in our seeking to be ever more and more perfect in the spiritual life.

Men are talking much these days about realism, and they tell us that in life idealism must yield to compromise. Yet in every circumstance in life we can be sons of God in supernatural union with Him. This fact is the very basis of true Christian realism. We must not and dare not be defeatists. What human nature can never do can be done in the supernatural power of divine grace. It is therefore opportune in these times to give us this translation of this classical work of the spiritual life because it strengthens us in our effort to work out more perfectly our vocation of sons of God. We can build a better world. Human weakness is not an impassable barrier. The Savior died on the cross for us and rose to glorious life. With the graces of Redemption we are strong enough to labor for the realization of God's plan and on our way to heaven to love with an operative love all those whom we meet on our pilgrimage of life.

We hope that pious souls will read this book, ponder over its pages, and gain new strength from it. It is a challenge to Christians to arise and labor unceasingly for the kingdom of Christ—wherein there is peace and true progress.

Samuel Cardinal Stritch  
Archbishop of Chicago

## Contents

	PAGE
PREFACE . . . . .	V
TRANSLATOR'S PREFACE . . . . .	xiii
FOREWORD . . . . .	xv
INTRODUCTION . . . . .	I

### PART I

#### THE SOURCES OF THE INTERIOR LIFE AND ITS END

PROLOGUE . . . . .	28
--------------------	----

#### CHAPTER

I. THE LIFE OF GRACE, ETERNAL LIFE BEGUN . . . . .	29
A. Eternal Life Promised by the Savior to Men of Good Will . . . . .	30
B. The Seed of Eternal Life in Us . . . . .	33
C. An Important Consequence . . . . .	37
II. THE INTERIOR LIFE AND INTIMATE CONVERSATION WITH GOD . . . . .	40
A. Conversation with Oneself . . . . .	40
B. Interior Conversation with God . . . . .	43
III. THE SPIRITUAL ORGANISM . . . . .	48

#### ARTICLE I

THE NATURAL LIFE AND THE SUPERNATURAL LIFE OF THE SOUL . . . . .	48
---	----

#### ARTICLE II

THE THEOLOGICAL VIRTUES . . . . .	52
-----------------------------------	----

#### ARTICLE III

THE MORAL VIRTUES . . . . .	57
A. The Acquired Moral Virtues . . . . .	58
B. The Infused Moral Virtues . . . . .	59

CONTENTS

C. Relations Between the Infused Moral Virtues and the Acquired Moral Virtues . . . . . 62

ARTICLE IV

CHAPTER		PAGE
	THE SEVEN GIFTS OF THE HOLY GHOST . . . . .	66
	A. The Teaching of Scripture . . . . .	66
	B. Tradition . . . . .	66
	C. The Gifts of the Holy Ghost According to St. Thomas . . . . .	70

APPENDIX

THE SUPERHUMAN MODE OF THE GIFTS OF THE HOLY GHOST . . . . . 78

A. In What Sense Can the Gifts Have Two Modes, That on Earth and That of Heaven? . . . . . 79

B. Whether the Superhuman Mode of the Gifts Can Be Latent . . . . . 81

C. Are There Degrees in Detachment from Creatures? . . . . . 82

D. Are the Passive Purifications Necessary to Eliminate Moral Defects? . . . . . 84

ARTICLE V

ACTUAL GRACE AND ITS DIVERS FORMS . . . . . 88

A. The Necessity of Actual Grace . . . . . 88

B. The Different Actual Graces . . . . . 90

C. Fidelity to Grace . . . . . 93

IV. THE BLESSED TRINITY PRESENT IN US, UNCREATED SOURCE OF OUR INTERIOR LIFE . . . . . 97

A. The Testimony of Scripture . . . . . 97

B. The Testimony of Tradition . . . . . 99

C. The Theological Explanation of This Mystery . . . . . 101

D. Spiritual Consequences of This Doctrine . . . . . 105

E. Our Duties Toward the Divine Guest . . . . . 106

V. THE INFLUENCE OF CHRIST THE REDEEMER ON HIS MYSTICAL BODY . . . . . 109

A. How the Savior Communicates to Us the Graces Which He Formerly Merited for Us . . . . . 109

B. The Sanctifying Influence of the Savior Through the Eucharist . . . . . 112

C. Progressive Incorporation in Christ and Sanctity . . . . . 117

CONTENTS

CHAPTER		PAGE
VI.	THE INFLUENCE OF MARY MEDIATRIX . . . . .	119
	A. The Meaning of Universal Mediation . . . . .	120
	B. Mary Mediatrix by Her Cooperation in the Sacrifice of the Cross . . . . .	122
	C. Mary Obtains and Distributes All Graces . . . . .	126
VII.	THE GROWTH OF THE LIFE OF GRACE BY MERIT, PRAYER, AND THE SACRAMENTS . . . . .	129
	A. Why the Life of Grace and Charity Should Grow in Us until Death . . . . .	129
	B. The Increase of Charity by Our Merits . . . . .	133
	C. The Increase of the Life of Grace Through Prayer . . . . .	138
	D. The Increase of the Life of Grace Through the Sacraments . . . . .	141
VIII.	THE TRUE NATURE OF CHRISTIAN PERFECTION . . . . .	144
	A. Erroneous or Incomplete Ideas of Perfection . . . . .	144
	B. The Essence of Perfection According to St. Paul's Interpretation of the Gospel . . . . .	149
	C. Some Exact Theological Statements on the Nature of Perfection . . . . .	153
	D. The Superiority of Charity to the Knowledge of God in This Life . . . . .	155
	E. The Love of Charity Cannot Be Absolutely Continual on Earth as It Will Be in Heaven . . . . .	159
IX.	THE GRANDEUR OF CHRISTIAN PERFECTION AND THE BEATITUDES . . . . .	163
	A. The Beatitudes of the Deliverance from Sin . . . . .	165
	B. The Beatitudes of the Active Life of the Christian . . . . .	168
	C. The Beatitudes of Contemplation and Union with God . . . . .	169
X.	PERFECTION AND HEROIC VIRTUE . . . . .	174
	A. Does Perfection Necessarily Require Great Charity? . . . . .	174
	B. Does Perfection Require the Heroic Practice of the Virtues? . . . . .	179
XI.	FULL CHRISTIAN PERFECTION AND THE PASSIVE PURIFICATIONS . . . . .	183
	A. Acts of the Other Virtues Required for Perfection . . . . .	183



CONTENTS

CHAPTER		PAGE
	B. The Purifications Required for the Full Perfection of Christian Life . . . . .	186
	C. Full Christian Perfection and Contemplation . . . . .	193
XII.	PERFECTION AND THE PRECEPT OF THE LOVE OF GOD . . . . .	196
	A. Is the First Precept Without Limit? . . . . .	196
	B. The Duty of Advancing on the Way to Eternity . . . . .	202
XIII.	PERFECTION AND THE EVANGELICAL COUNSELS . . . . .	206
	A. The Three Evangelical Counsels and the Wounds of the Soul . . . . .	206
	B. The Three Evangelical Counsels and the Restoration of Original Harmony . . . . .	210
XIV.	THE SPECIAL OBLIGATION OF THE PRIEST AND THE RELIGIOUS TO TEND TO PERFECTION . . . . .	214
	A. The Nature of the Special Obligation for Religious . . . . .	214
	B. The Special Obligation of the Priest to Tend to Perfection . . . . .	218
	C. The Ideal of Episcopal Perfection According to St. Isidore . . . . .	223
XV.	THE THREE AGES OF THE SPIRITUAL LIFE ACCORDING TO THE FATHERS AND THE GREAT SPIRITUAL WRITERS . . . . .	225
	A. Statement of the Problem . . . . .	225
	B. The Testimony of Scripture . . . . .	228
	C. The Testimony of Tradition . . . . .	230
	D. The Three Ages of the Spiritual Life and Those of the Corporeal Life . . . . .	238
XVI.	SPIRITUAL READING OF SCRIPTURE, OF THE WORKS AND LIVES OF THE SAINTS . . . . .	247
	A. Holy Scripture and the Life of the Soul . . . . .	247
	B. The Spiritual Works of the Saints . . . . .	249
	C. The Lives of the Saints . . . . .	252
	D. Dispositions for Profitable Spiritual Reading . . . . .	253
XVII.	SPIRITUAL DIRECTION . . . . .	256
	A. The Necessity of Direction . . . . .	256
	B. The Direction of Beginners . . . . .	258
	C. The Direction of Proficients and the Perfect . . . . .	260
	D. The Qualities of the Director and the Duties of the One Being Directed . . . . .	261

CONTENTS

PART II

THE PURIFICATION OF THE SOUL IN BEGINNERS

CHAPTER		PAGE
XVIII.	THE SPIRITUAL AGE OF BEGINNERS . . . . .	267
	A. Self-Knowledge and Knowledge of God . . . . .	267
	B. The Love of God in Its Early Stages . . . . .	268
	C. The Generosity Required in Beginners . . . . .	271
XIX.	PRACTICAL NATURALISM AND MORTIFICATION ACCORDING TO THE GOSPEL . . . . .	275
	A. Practical Naturalism: of Action and of Inaction . . . . .	275
	B. Mortification According to the Gospel . . . . .	281
XX.	MORTIFICATION ACCORDING TO ST. PAUL AND THE REASONS FOR ITS NECESSITY . . . . .	285
	A. The Consequences of Original Sin . . . . .	286
	B. The Consequences of Our Personal Sins . . . . .	290
	C. The Infinite Elevation of Our Supernatural End Demands a Special Mortification or Abnegation . . . . .	294
	D. The Necessity of Imitating Jesus Crucified . . . . .	295
XXI.	SINS TO BE AVOIDED; THEIR ROOTS AND THEIR CONSEQUENCES . . . . .	299
	A. The Roots of the Capital Sins . . . . .	299
	B. The Consequences of the Seven Capital Sins . . . . .	302
	C. The Examination of Conscience . . . . .	304
	D. Sins of Ignorance, Frailty, and Malice . . . . .	307
	1. Sins of Ignorance . . . . .	307
	2. Sins of Frailty . . . . .	309
	3. The Sin of Malice . . . . .	310
XXII.	THE PREDOMINANT FAULT . . . . .	314
	A. Definition of the Predominant Fault . . . . .	314
	B. How to Recognize the Predominant Fault . . . . .	316
	C. How to Combat the Predominant Fault . . . . .	318
	D. Note . . . . .	320
XXIII.	PASSIONS TO BE REGULATED . . . . .	323
	A. The Passions from the Psychological Point of View . . . . .	323
	B. Passion from the Moral Point of View . . . . .	325
	C. The Passions from the Ascetical Point of View . . . . .	326

CHAPTER		PAGE
XXIV.	THE ACTIVE PURIFICATION OF THE SENSES OR OF THE SENSIBLE APPETITES . . . . .	332
	A. The Principles to be Applied . . . . .	332
	B. The Mortification of Sensuality . . . . .	334
	C. The Mortification of the Irascible Appetite . . . . .	338
XXV.	THE ACTIVE PURIFICATION OF THE IMAGINATION AND THE MEMORY . . . . .	342
	A. The Active Purification of the Imagination . . . . .	343
	B. The Active Purification of the Memory . . . . .	345
XXVI.	THE ACTIVE PURIFICATION OF THE INTELLECT . . . . .	353
	A. The Necessity of This Purification: the Defects of Our Intellect . . . . .	353
	B. The Principle of the Active Purification of the Intellect . . . . .	359
XXVII.	THE ACTIVE PURIFICATION OF THE WILL . . . . .	365
	A. The Principal Defect of the Will: Self-Love . . . . .	366
	B. The Purification of the Will by Progress in the Love of God . . . . .	372
	C. The Spirit of Detachment . . . . .	374
XXVIII.	THE HEALING OF PRIDE . . . . .	379
	A. The True Nature of Pride . . . . .	379
	B. The Different Forms of Pride . . . . .	381
	C. The Defects Born of Pride . . . . .	384
	D. The Remedy for Pride . . . . .	385
XXIX.	THE HEALING OF SPIRITUAL SLOTH, OR ACEDIA . . . . .	389
	A. The Nature of Spiritual Sloth, or Acedia . . . . .	389
	B. The Gravity of Spiritual Sloth and Its Results . . . . .	393
	C. The Cure for Spiritual Sloth . . . . .	395
XXX.	SACRAMENTAL CONFESSION . . . . .	397
	A. Preparation for Confession . . . . .	397
	B. The Confession Itself . . . . .	400
	C. The Fruits of Confession . . . . .	402
XXXI.	ASSISTANCE AT MASS, THE SOURCE OF SANCTIFICATION . . . . .	406
	A. The Oblation Ever Living in the Heart of Christ . . . . .	407
	B. The Effects of the Sacrifice of the Mass and Our Interior Dispositions . . . . .	409
	C. How to Unite Ourselves to the Eucharistic Sacrifice . . . . .	411

CHAPTER		PAGE
XXXII.	HOLY COMMUNION . . . . .	414
	A. The Eucharist, the Living Bread Come Down from Heaven . . . . .	414
	B. Conditions of a Good Communion . . . . .	417
	C. The Conditions of a Fervent Communion . . . . .	417
	D. Examination of Conscience: Communions without Thanksgiving . . . . .	421
XXXIII.	THE PRAYER OF PETITION . . . . .	428
	A. The Necessity of a Strong Belief in the Efficacy of Prayer . . . . .	428
	B. The Source of the Efficacy of Prayer . . . . .	430
	C. The Particular Petitions We Should Make . . . . .	435
XXXIV.	LITURGICAL PRAYER . . . . .	437
	A. Deformed Psalmody . . . . .	437
	B. Contemplative Chant . . . . .	439
XXXV.	THE MENTAL PRAYER OF BEGINNERS: ITS PROGRESSIVE SIMPLIFICATION . . . . .	444
	A. The Nature of Mental Prayer; Our Attitude Toward Methods . . . . .	445
	B. The Essential Acts of Prayer . . . . .	446
	C. The Prayer of Simplicity . . . . .	451
XXXVI.	HOW TO ATTAIN TO THE LIFE OF PRAYER AND PERSEVERE IN IT . . . . .	454
	A. How to Attain to This Life . . . . .	454
	B. How to Persevere in the Life of Prayer . . . . .	456
XXXVII.	RETARDED SOULS . . . . .	461
	A. The Neglect of Little Things . . . . .	461
	B. The Refusal of Sacrifices Asked . . . . .	463
	C. The Tendency to Derision . . . . .	464
	D. The Unhappy Results of This State . . . . .	465
	E. The Inclination to Egoism that Remains in Us . . . . .	468
	F. How to Bring About the Predominance of the Other Inclination Which Is in the Image of God . . . . .	469
	BIBLIOGRAPHY . . . . .	471
	INDEX . . . . .	487
	SOME TERMS USED IN THIS BOOK . . . . .	495



## Bibliography

---

### GENERAL HISTORICAL WORKS

- P. Pourrat. *Christian Spirituality*. London, 1922.  
M. Viller. *La spiritualité des premiers siècles chrétiens*. Paris, 1930.  
F. Vernet. *La spiritualité médiévale*. Paris, 1929.  
G. Bardy. *La vie spirituelle d'après les Pères des trois premiers siècles*. Paris, 1935.

### COLLECTIONS

- J. de Guibert, S.J. *Documenta ecclesiastica christianae perfectionis studium spectantia*. Rome, 1931.  
Rouet de Journel-Dutilleul, S.J. *Enchiridion asceticum* (2d ed.). St. Louis: Herder, 1936.

### PERIODICALS

- Revue d'ascétique et de mystique*. Toulouse, 1920-  
*La vie spirituelle*. Paris, 1920-  
*Vida sobrenatural*. Salamanca, 1921-  
*Vita cristiana*. Fiesole, 1929-  
*Etudes carmélitaines*. Paris, 1911-  
*Zeitschrift für Aszese und Mystik*. Innsbruck, 1934-  
*Dictionnaire de spiritualité*. Paris, 1932-

## Spiritual Writers

### PATRISTIC PERIOD

#### *Greek Patrology*

- St. Clement. *Letter to the Church of Corinth* (about the year 95) on concord, humility, and obedience.  
Clement of Alexandria. *The Pedagogue* (after the year 195), through asceticism to contemplation; *Stromata*, notably: VI, 8, 9, 12; V, 11, 12; VII, 7; IV, 3, 23.  
St. Athanasius (297-373). *Life of St. Anthony*, in which he describes the spirituality of the patriarch of monks and cenobites.

- St. Cyril of Jerusalem (315-86). *Catecheses*, which contain the portrait of the true Christian.
- St. Basil (330-79). *On the Holy Ghost*, His influence on the regenerated soul; *Rules* of the monastic discipline of the Orient; *Homilies*.
- St. Gregory of Nyssa (335-95). *Life of Moses*, in which he treats of the ascent of the soul toward perfection.
- St. Gregory of Nazianzus (330-90). *Sermons*, notably XXXIX, chaps. 8-10.
- St. John Chrysostom (344-407). *Homilies; On the Priesthood*.
- St. Cyril of Alexandria (d. 444). *Thesaurus; Homilies; Commentary on the Gospel of St. John*, particularly Bk. IV on the Eucharist, and Bk. V on the indwelling of the Holy Ghost in souls.
- Pseudo-Dionysius (cir. 500). *The Divine Names; Mystical Theology; The Ecclesiastical Hierarchy; Letters*.
- St. John Climachus (d. 649). *Scala paradisi*, a summary of asceticism and mysticism for the monks of the Orient.
- Diadochus (bishop of Photike). *De perfectione*.
- St. Maximus Confessor (580-662). *Scolia* on Dionysius and his *Liber asceticus*. He explains the doctrine of Dionysius on contemplation.
- St. John Damascene (675-749). *De virtutibus et vitiis; Sacra parallela; De Nativitate Domini*.
- St. Ephrem (fourth century), in Syriac literature, wrote works that are essentially mystical by their lofty inspiration. Cf. J. Lamy, *S. Ephraem syri Hymni et sermones*, 4 vols., 1882-1902.

#### Latin Patrology

- St. Cyprian (200-58). *De habitu virginum; De dominica oratione; De bono patientiae; De zelo et livore*.
- St. Ambrose (337-97). *De officiis ministrorum; De virginibus; De virginitate; De viduis; De Isaac et anima*, chaps. 3, 8; *In Ps. 118, sermo 6*.
- St. Augustine (354-430). *Confessiones*, IX, 10; X, 40; *Soliloquia; De doctrina christiana; De civitate Dei; Epist. 211; De quantitate animae*, chap. 33; *De Sermone Domini in monte*, Bk. I, chaps. 3 and 4; *Enarr. in ps.*, 33:5.
- Cassian (360-435). *Collationes*; cf. especially Conferences 9 f.
- St. Leo the Great (d. 461). *Sermones*.
- St. Benedict (480-543). *Regula*, critical edition by Butler, 1912; a rule which is full of discretion and which became that of almost all the monks of the West up to the thirteenth century.
- St. Gregory the Great (540-604). *Expositio in librum Job, sive Moralium libri XXXV; Liber regulae pastoralis; Homiliae in Ezechielem*, especially Bk. II, hom. 2, 3, 5.
- St. Bede the Venerable (673-735). *In Lucam*.
- St. Peter Damian (1007-72). *On the Perfection of Monks*, chaps. 8 and 10.

#### THE MIDDLE AGES

- Benedictine and Cistercian Spirituality; Contemplative and Liturgical Spirituality*
- St. Anselm (1033-1109). *Meditationes; Orationes; Cur Deus homo*.
- St. Bernard (1090-1153). *Sermones de tempore; de sanctis; de diversis; In Canticum Canticorum; De consideratione; De gradibus humilitatis; De conversione*, chaps. 12-14; *De diligendo Deo*. Cf. E. Gilson, *La théologie mystique de saint Bernard*, 1934.
- St. Hildegard (d. 1179). *Liber divinorum operum*.
- St. Gertrude (1256-1301) and St. Mechtilde (d. cir. 1285). *Revelations*, which show a great devotion to the Sacred Heart of Jesus.
- St. Bridget (1302-73). *Revelations*, particularly those on the passion of our Lord.
- Jean de Castel. *De adhaerendo Deo*, for a long time attributed to Albert the Great; *De lumine increato*, 1410.
- García de Cisneros (d. 1510). *Ejercitatorio de la vida espiritual*, a work which, in a sense, prepares for the *Exercises* of St. Ignatius.
- Dom C. Butler. *Benedictine Monachism*. New York: Longmans, 1924. To the above should be added:
- St. Lawrence Justinian (1380-1455), reformer of the Canons Regular in Italy. *De humilitate; De perfectionis gradibus; De incendio divini amoris; De vita solitaria*.

#### The School of St. Victor

- Hugh (d. 1141). *Homilia I in Eccl.; De anima*, Bk. III, chap. 49; *De sacramentis christianae fidei; De vanitate mundi; Soliloquium de arrha animae; De laude caritatis; De modo orandi; De amore sponsi ad sponsam; De meditando*.
- Richard (d. 1173). *Benjamin minor, seu de praeparatione ad contemplationem; Benjamin major, seu de gratia contemplationis; Expositio in Cantica Canticorum; De quattuor gradibus violentiae caritatis*.
- Adam (d. 1177). *Sequentiae*.
- Carthusian Spirituality; Contemplative Spirituality and That of the Eremitical Life*
- Dom Guigues II. *Scala claustralium (lectio, meditatio, oratio, contemplatio)*; cf. especially chap. 10.
- Hugh of Balma (d. 1439). *Theologia mystica*.
- Ludolph the Carthusian (1300-70). *Vie de Notre-Seigneur par manière de méditation*, a book which was very much read in the Middle Ages.
- Dionysius the Carthusian (1402-71). *De conversione peccatoris; Speculum conversionis; De fonte lucis; De contemplatione; Tractatus de donis Spiritus Sancti; De discretione spirituum; Commentar. in*



- Dionysium* (ed. of the Carthusians of Montreuil-sur-Mer, begun in 1896).
- John Lanspergius (d. 1539). *Alloquia Christi ad animam fidelem; Opuscula spiritualia*. These works show his great devotion to the Sacred Heart.
- L. Surius (1522-78). *De probatis sanctorum historiis*. He translated Tauler's sermons into Latin.
- Molina the Carthusian (1560-1612). *Instrucción de sacerdotes; Ejercicios espirituales*.

#### Dominican Spirituality

On a strong doctrinal basis, it unites liturgical prayer and contemplation with apostolic action, as one sees exemplified in the life of St. Dominic.

- Hugh of Saint-Cher (d. 1263). *De vita spirituali; Ex commentariis Hugonis de Sancto Charo O.P. super totam bibliam excerpta*, under the direction of Father Dionysius Mésard, O.P. (Pustet, 1910). An excellent work, divided by Father Mésard into four parts: *De vita purgativa, de vita illuminativa, de vita unitiva, de vita spirituali sacerdotum*.
- Blessed Humbert of Romans (d. 1277), Fifth Master General of the Friars Preachers. *Expositio super Regulam S. Augustini et Constitutiones Fr. Praedicatorum* (ed. Berthier, Rome, 1889).
- St. Albert the Great (1206-80). *Commentarii in Joannem, in Dionysium; Mariale; De sacrificio Missae*.
- St. Thomas Aquinas (1225-74). *Commentarii in Psalmos; in lib. Job; in Canticum canticorum; in Matth.; in Joann.; in Epist. S. Pauli; Summa theologica*, in which he treats at length of the virtues in general and of each one in particular, of the seven gifts of the Holy Ghost, of graces *gratis datae*, of rapture, of the influence of the good and bad angels; in particular the tract on charity sets forth the principles of the most solid spirituality. Cf. also his opuscula: *De perfectione spirituali; Expositio in Symbol. Apost.; et in Orat. dominic.; Officium SS. Sacramenti*. The saint's completely objective doctrine reaches beyond the particular spirituality of a religious order; here again St. Thomas merits the title of *Doctor communis* in the Church.
- St. Vincent Ferrer (1346-1419). *Treatise on the Spiritual Life* (English translation by D. A. Dixon. Westminster, Maryland: Newman Bookshop, 1944).
- St. Catherine of Siena (1347-80). *The Dialogue* (English translation by Algar Thorold. London: Burns, Oates and Washbourne, 1925). Complete works in Italian published by Girolamo Gigli, Siena, 1707 (ed. Tommaseo, Florence, 1860).
- Tauler (d. 1361). *Sermons* (critical German edition of Vetter, 1910). The *Institutions* were not written by Tauler, but are extracts from his sermons and contain a summary of his teaching.

- Blessed Henry Suso (d. 1365). *Die Schriften des Heiligen H. Suso*. Published by Father Denifle, O.P.

#### Franciscan Spirituality

It leads the soul to live especially by the love of Jesus crucified, through the practice of abnegation and in particular of evangelical poverty.

- St. Francis of Assisi (1181-1226). *Opuscula* (critical ed., Quaracchi, 1904).
- St. Bonaventure (1221-74). He treated at length of the virtues and the gifts of the Holy Ghost in his *Commentaries on Ecclesiastes, the Book of Wisdom, the Gospels of St. John and St. Luke*, in those on the four books of *The Sentences*, and in the works which are, strictly speaking, spiritual: *De triplice via, Itinerarium mentis ad Deum, Breviloquium* (Quaracchi, Vols. V, VIII). Cf. *Dict. de spir.*, art. "S. Bonaventure," by E. Longpré, O.F.M.
- Blessed Angela of Foligno (d. 1309). *Book of Visions and Instructions*.
- St. Catherine of Bologna (1413-63). *Treatise on the Seven Spiritual Weapons*.

#### The Flemish School of Mysticism

- Blessed John Ruysbroeck (1293-1381). *Œuvres*, translated from the Flemish by the Benedictines of the Abbey of Saint-Paul de Wisques: *The Mirror of a Mystic; De septem gradibus amoris; The Spiritual Espousals*.
- Gerhard Groote (d. 1384). He wrote several opuscula on spirituality.
- Gerlac Peterssen (1378-1411). *Soliloquium ignitum*.
- Thomas a Kempis (1379-1471). Probable author of *The Imitation of Christ*.<sup>1</sup> He composed various opuscula of great piety; *Soliloquium animae; Vallis liliorum; Cantica; De elevatione mentis* (ed. Pohl, Fribourg, 1902-22).
- John Mauburnus (Mombaer). *Rosetum exercitiorum spiritualium* (1491), a great compilation in which methods of meditation are discussed.
- Toward the close of the Middle Ages, the following also should be noted:
- Gerson (1363-1429). In spite of absolutely subversive nominalist theses (*nullus est actus intrinsece malus ex objecto*), he wrote some good spiritual works: *La prière; La communion; La montagne de la contemplation; La théologie mystique spéculative et pratique; La perfection du cœur; Considérations sur saint Joseph*.
- W. Hilton (d. 1396). *The Scale of Perfection*. Ed. by Evelyn Underhill. London: J. M. Watkins, 1923.
- Juliana of Norwich (d. 1442). *Revelations of Divine Love*.

<sup>1</sup> Cf. Dom Huyben, *La vie spirituelle*, suppl., 1925-26.

St. Catherine of Genoa (1447-1510). *Dialogues; Treatise on Purgatory*. Anonymous English Mystic (14th cent.). *The Cloud of Unknowing*, with a commentary by Dom Augustine Baker, O.S.B. (ed. by Dom Justin McCann. London: Burns, Oates and Washbourne, 1924).

#### *The Modern Period*

In the modern period, spirituality often takes a more active form and tends to radiate more beyond the cloister, into the world; new schools appear, while the older schools continue to show the value of the traditional teaching.

#### *Benedictine and Cistercian Spirituality*

Louis Blossius (1506-66). *Institutio spiritualis*, an excellent treatise, which contains the substance of his other works: *Œuvres spirituelles* (translation by the Benedictines of Saint-Paul de Wisques). Blossius wrote a defense of Tauler, whom he explains in a way that makes his teaching more accessible.

Dom Augustine Baker (1575-1641). *Sancta Sophia (Holy Wisdom)*, a treatise on contemplation. New York: Benziger, 1890.

Cardinal Bona (1609-74). *Manuductio ad coelum; Principia et documenta vitae christianae; De sacrificio missae; De discretione spirituum; Opuscula ascetica selecta*. Herder, 1911.

Schram (1658-1720). *Institutiones theologiae mysticae*. New edition, 1868.

Dom Prosper Guéranger (1805-75). *The Liturgical Year* (translation by Dom Laurence Shepherd. London: Burns, Oates, 1890-1904).

Dom Delatte (of Solesmes). *Commentaire de la Règle de saint Benoît*.

Dom Vital Lehodey (abbot of the Trappist monastery of Notre-Dame-de-Grace). *The Ways of Mental Prayer* (translation by a monk of Mount Melleray. Dublin: M. H. Gill, 1930); *Le saint abandon*. 1919.

Dom Columba Marmion (abbot of Maredsous). *Christ, the Life of the Soul* (1923); *Christ in His Mysteries* (1924); *Christ the Ideal of the Monk* (1926). St. Louis: Herder.

Dom E. Vandeur (of Maredsous). Various spiritual works on the Mass. Dom Anselm Stolz. *Theologie der Mystik*. Regensburg, 1936. English translation, *The Doctrine of Spiritual Perfection*. St. Louis: Herder, 1938.

#### *Dominican Spirituality*

St. Catherine de Ricci (1522-90). *Lettere* (ed. Guasti, Florence, 1890).

Luis de Granada (1504-88). *Guía de pecadores; Tratado de la oración y meditación; Memorial de la vida cristiana*.

Blessed Bartholomew a Martyribus (archbishop of Braganza). *Compendium doctrinae spiritualis*. 1582.

John of St. Thomas (1589-1644). *De donis Spiritus Sancti*.

Thomas de Vallgornera (d. 1665). *Theologia mystica S. Thomae*. He draws considerably on the work of the Carmelite, Philip of the Blessed Trinity, which appeared shortly before his work.

V. Contenson (1641-74). *Theologia mentis et cordis*.

Louis Chardon (1595-1651). *La croix de Jésus* (new edition, 1937); *Les méditations sur la passion*.

A. Massoulié (1632-1706). *Traité de l'amour de Dieu; Traité de la véritable oraison* (ed. Rousset, 1900); *Méditations sur les trois voies* (ed. Florand, 1934). In these works, Massoulié, while refuting the errors of the quietists, sets forth the doctrine of St. Thomas.

A. Piny (1640-1709). *Le plus parfait (l'abandon); L'oraison du cœur; La clef du pur amour; La présence de Dieu; L'état du pur amour*. Recent editions, Paris: Lethielleux, Téqui.

A. M. Meynard. *Traité de la vie intérieure*, 1884. Re-edited and adapted by Father Gerest, 1923. Paris: Lethielleux.

B. Froget. *The Indwelling of the Holy Spirit in the Souls of the Just*. New York: The Paulist Press, 1921.

H. M. Cormier. *Instruction des novices* (1905); *Retraite ecclésiastique d'après l'Évangile et la vie des saints* (Rome, 1903); *Trois retraites progressives*.

M. A. Janvier. *Exposition de la morale catholique*, Vols. IV, V; *La charité*.

J. G. Arintero. *La evolución mística* (Salamanca, 1908); *Cuestiones místicas* (2d ed., Salamanca, 1920); *Cantar de los cantares* (1919). In 1921 Father Arintero, of sainted memory, founded in Spain the spiritual magazine, *La vida sobrenatural*.

V. Bernadot. *De l'Eucharistie à la Trinité* (1918). In 1919 the author founded in France *La vie spirituelle*. *Notre-Dame dans ma vie* (1937).

A. Gardeil. *La structure de l'âme et l'expérience mystique* (1927); *La vraie vie chrétienne* (1935).

G. Gerest. *Memento de vie spirituelle* (1923).

F. D. Joret. *La contemplation mystique d'après saint Thomas d'Aquin* (1923); *Recueils* (1934).

R. Garrigou-Lagrange. *Christian Perfection and Contemplation* (1923. English translation by Sister M. Timothea Doyle, O.P. St. Louis: Herder, 1937); *L'amour de Dieu et la croix de Jésus* (1929); *Les trois conversions* (1932); *L'unione mistica in S. Caterina da Siena* (Fiesole, 1938); *Providence* (1932. English translation by Dom Bede Rose. St. Louis: Herder, 1944).

H. Petitot. *Introduction à la sainteté*. 1935.

V. Osende. *El tesoro escondido*. 1924.

H. D. Noble. *L'amitié avec Dieu*. 1932.

I. Menéndez-Reigada. *De dirección espiritual*. 1934.



- R. Bernard. *Le mystère de Marie*. 1933.  
A. Lemonnyer. *Notre vie divine*. 1936.

#### Franciscan Spirituality

- Francis de Osuna. *Abecedario espiritual* (1528), which St. Teresa used as a guide.  
St. Peter of Alcantara (d. 1562), who was one of St. Teresa's directors. *La oración y meditación*.  
John of the Angels. *Obras místicas* (1590). New ed., 1912-17.  
Mary of Agreda. *The City of God* (1670). (English translation by Fiscar Marison. Hammond, Indiana: W. B. Conkey Co., 1915.)  
Louis-Fr. d'Argentan (d. 1680). *Conférence sur les grandeurs de Dieu; Exercices du chrétien intérieur*.  
Brancati de Lauria. *De oratione christiana* (1687), often quoted by Benedict XIV.  
Ambrose de Lombez. *Traité de la paix intérieure*. 1757.  
Ludovic de Besse. *La science de la prière* (Rome, 1903); *La science du Pater* (1904).  
Adolph a Denderwindeke, O.M.C. *Compendium theologiae asceticae*. 1921.  
J. Heerinckx. *Introductio in theologiam spiritualem*. Rome, 1931.

#### Jesuit Spiritual Writers

- Theirs is a practical spirituality directed toward the sanctification of souls in the active and apostolic life.  
St. Ignatius (d. 1556). *The Spiritual Exercises*. Cf. also his *Constitutions and Letters*.  
St. Francis Xavier. *Letters*.  
Alvarez de Paz (1560-1620). *De vita spirituali ejusque perfectione*. Lyons, 1602-12.  
Suarez (1548-1617). *De religione*.  
St. Robert Bellarmine (1542-1621). *De ascensione mentis in Deum; De genitu columbae sive de bono lacrymarum; De septem verbis a Christo in cruce prolatis; De arte bene moriendi*.  
A. Le Gaudier (d. 1622). *De natura et statibus perfectionis*. 1643; re-edited, Turin, 1903.  
Alphonsus Rodriguez (d. 1616). *Practice of Christian Perfection*, 3 vols. Chicago, 1929.  
St. Alphonsus Rodriguez (d. 1617), Jesuit brother, raised to lofty contemplation. *Obras espirituales*. Barcelona, 3 vols., 1885.  
Luis de Lapuente (Dupont) (d. 1624). *Spiritual Directory; The Christian Life; Meditations on the Mysteries of Our Holy Faith*.  
Michael Godinez (Wadding) (1591-1644). *Práctica de la teología mística*. New ed., Lethielleux, 1920.

- J. Nouet (d. 1680). *L'homme d'oraison* (1674), an excellent work.  
Ven. Claude de la Colombière (d. 1682). *Grande retraite*. New ed., Desclée, 1897.  
F. Guillore (1615-84). *Les secrets de la vie spirituelle*. New Ed., 1922.  
J. Galliffet. *De l'excellence de la dévotion au Cœur adorable de Jésus-Christ*. 1733.  
L. Lallemand (d. 1635). *La doctrine spirituelle* (ed. Pottier, 1936), a remarkable work which shows how the soul, by purity of heart and docility to the Holy Ghost, ordinarily receives the grace of contemplation.  
J. Surin (d. 1665). *Les fondements de la vie spirituelle; La guide spirituelle; Questions sur l'amour de Dieu* (ed. Pottier, 1930).  
V. Huby (d. 1693). *Ecrits spirituels*. Ed. Bainvel, 1931.  
P. de Caussade (d. 1751). *Abandonment to Divine Providence* (English translation by E. J. Strickland. St. Louis: Herder, 1921), an admirable book; *Progress in Prayer* (adapted and edited by J. McSorley, C.S.P. St. Louis: Herder, 1904).  
Scaramelli (1687-1752). *Direttorio ascetico; Direttorio mistico*. He tends to show that asceticism is not essentially ordained to mysticism, and that acquired prayer does not normally dispose the soul to receive infused contemplation.  
J. N. Grou (1731-1603). *Maximes spirituelles; Méditations en forme de retraite sur l'amour de Dieu; Manuel des âmes intérieures*. Father Grou's doctrine reproduces and develops that of Father Lallemand.  
J. B. Terrien *La grâce et la gloire* (1901); *La mère de Dieu et la mère des hommes* (1900).  
R. de Maumigny. *Pratique de l'oraison mentale*. 8th ed., 1911.  
A. Poulain. *The Graces of Interior Prayer* (English translation by Leonora Yorke-Smith. St. Louis: Herder, 1911), a treatise on mysticism written from the point of view of the descriptive method.  
A. Eymieu. *Le gouvernement de soi-même*. 1911-21.  
J. V. Bainvel. *La dévotion au Sacré-Cœur de Jésus* (4th ed., 1917); *Le saint cœur de Marie, vie intime de la Sainte Vierge* (1918).  
Raoul Plus. *In Christ Jesus* (English translation by Peter Addison. London: Burns, Oates and Washbourne, 1926); *God within Us* (ed. by Cowell. London: Burns, Oates and Washbourne, 1929); *Progress in Divine Union* (English translation by Sister Mary Bertille and Sister Mary St. Thomas. New York: Pustet, 1941).  
P. Charles. *La prière de toutes les heures*.  
P. L. Peeters. *Vers l'union divine par les exercices de saint Ignace*. 2d. ed., 1931.  
J. de Guibert. *Etudes de théologie mystique* (1930); *Theologia spiritualis ascetica et mystica* (1937). Since 1920 the *Revue d'ascétique*

- et de mystique* has appeared under his direction; since 1932 *Le dictionnaire de spiritualité* has appeared under the direction of Father M. Viller, S.J.
- J. Maréchal. *Etudes sur la psychologie des mystiques*. Brussels-Paris: I, 1924; II, 1937.
- Paul de Jaeger. *An Anthology of Mysticism* (English translation by Donald Attwater and others. London: Burns, Oates and Washbourne, 1935).
- J. de Ghellinck. *Lectures spirituelles d'après les écrits des Pères*. Desclée de Brouwer, 1931.
- R. de Sinety. *Psychopathologie et direction*. Paris: Beauchesne, 1934.

#### Carmelite Spirituality

- Its center is the life of prayer, union with God through complete detachment, with the hidden apostolate by means of prayer.
- St. Teresa (1515-82). *Obras de Santa Teresa, editadas y anotadas por el P. Silverio de S. Teresa*. 6 vols., Burgos, 1915-20. See especially the excellent English editions, published by the Benedictines of Stanbrook Abbey, of *The Interior Castle* (London: Thomas Baker, 1921) and *The Way of Perfection* (*ibid.*).
- St. John of the Cross (1543-91). *Obras de San Juan de la Cruz ed. del P. Silverio de S. Teresa*. 5 vols., 1929-31. *Works of Saint John of the Cross* (English translation by David Lewis. New York: Benziger, 1909).
- John of Jesus-Mary (1564-1615). *Theologia mystica* (re-edited in 1911, Herder); *Instructio novitiorum* (1883); *De virorum ecclesiasticorum perfectione*.
- Thomas of Jesus (1568-1627). *De contemplatione divina*. Cologne, 1684.
- Nicholas of Jesus-Mary. *Phrasium mysticae theologiae ven. P. Joannis a Cruce elucidatio*.
- Philip of the Blessed Trinity (d. 1671). *Summa theologiae mysticae* (3 vols., new ed., Brussels, 1874). Thomas de Vallgornera, O.P., reproduces almost integrally the doctrine of this work in his *Theologia mystica S. Thomae*.
- Anthony of the Holy Ghost. *Directorium mysticum* (1877), a summary of the work of Philip of the Blessed Trinity.
- Joseph of the Holy Ghost. *Cursus theologiae mystico-scholasticae*. Seville, 1710-40; new ed., Bruges: Beyaert, 1924-.
- St. Theresa of the Child Jesus (1873-97). *Lettres; Sœur Thérèse of Lisieux, the Little Flower of Jesus*; a new and complete translation of *L'histoire d'une âme* (New York: Kenedy, 1924).
- Theodore of St. Joseph. *Essai sur l'oraison selon l'école carmélitaine*. Bruges, 1923.
- Bruno of Jesus-Mary. *St. John of the Cross* (New York: Benziger, 1932); *Vie d'amour de saint Jean de la Croix* (Paris: Desclée de

- Brouwer, 1934); *Madame Acarie* (Paris: Desclée de Brouwer, 1936).
- Gabriel of St. Magdalen. *La Mística Teresiana* (Fiesole, 1934); *S. Giovanni della Croce* (Florence, 1936); *Santa Teresa di Gesù, Maestra di vita spirituale* (Milan, 1935); *Dict. de spiritualité*, art. "Carmes: Ecole mystique thérésienne."
- Since 1911 *Les études carmélitaines* has been publishing interesting works on mystical theology and religious psychology in order to make the teaching of St. Teresa and St. John of the Cross better understood. See especially the articles by Father Louis of the Trinity, Father Bruno, and Father Gabriel of St. Magdalen. See also those of Jacques Maritain on St. John of the Cross. These articles have been reproduced in his beautiful book, *The Degrees of Knowledge* (English translation by B. Wall and M. Adamson. New York: Charles Scribner's Sons, 1938).

#### Carmelites of the Old Observance

- John of St. Samson (d. 1636), a lay brother who was raised to lofty contemplation. *Œuvres spirituelles* (2 vols., 1658); cf. *La vie spirituelle*, 1925-26.
- St. Magdalen de Pazzi (1566-1607). *Estasi e lettere scelte*. Critical ed., Florence, 1924.

#### Salesian School

- St. Francis de Sales (1567-1622). *Œuvres* published by the Visitation of Annecy, 1892. St. Francis de Sales shows that union with God is accessible in all states of life. The *Introduction to a Devout Life* (1608) describes the purgative way and the beginning of the illuminative. The *Treatise on the Love of God* (1616) deals particularly with the unitive way. His *Spiritual Conferences*, written for the Visitandines, are valuable to all religious souls. *Letters*.
- St. Jane de Chantal. *Sa vie et ses œuvres*. Paris: Plon, 1877-93.
- Mère de Chaugy. *Mémoires sur la vie et les vertus de sainte Jeanne de Chantal*. Paris: Plon, 1893.
- St. Mary Mary. *Œuvres*, published by Msgr. Gauthey, Poussielgue. P. Tissot. *L'art d'utiliser ses fautes, d'après S. François de Sales* (3d ed., 1918); *La vie intérieure simplifiée* (a work written by a Carthusian).

#### French School of the Seventeenth Century.

- The spirituality of this school, founded by Cardinal Bérulle, springs from the dogma of the Incarnation and of our incorporation in Christ, with whom, by abnegation and the virtues, we glorify God living in us. Cardinal Bérulle (1576-1629), founder of the Oratory in France. *Œuvres complètes* (ed. 1657; ed. 1856); his principal work is the *Discours de l'état et des grandeurs de Jésus*.



- Charles de Condren (1588-1641). *Œuvres complètes* (1st ed., 1668; 2d ed., 1857). See especially *L'idée du sacerdoce et du sacrifice*, on the priesthood of Christ and His holy humiliation of self.
- F. Bourgoïn (1585-1662). *Vérités et excellences de Jésus-Christ*. 32d ed., 1892.
- St. Vincent de Paul (1576-1660). *Correspondance; Entretiens; Documents* (edited, published, and annotated by Father Coste, 1920). Cf. Maynard, *Vertus et doctrine spirituelle de saint Vincent de Paul*. Paris, 1882.
- J. J. Olier (1608-57), founder of the Society of St. Sulpice. *Le catéchisme chrétien pour la vie intérieure*, in which he shows how, by the practice of mortification and humility, one attains to intimate union with Jesus; *L'introduction à la vie et aux vertus chrétiennes; La journée chrétienne; Le traité des saints ordres*, on union with our Lord, Priest and Victim.
- L. Tronson (1622-1700). *Forma cleri; Examens particuliers*.
- I. A. Emery (1732-1811). *L'esprit de sainte Thérèse*. 1775.
- A. J. M. Hamon (1795-1874). *Méditations à l'usage du clergé*. 1872.
- H. J. Icard (1805-93). *Vie intérieure de la T. Ste Vierge* (taken from the works of M. Olier, 1875 and 1880); *Doctrine de M. Olier* (1889 and 1891).
- M. J. Ribet. *La mystique divine distinguée des contrefaçons diaboliques et des analogies humaines*. 1879.
- Charles Sauvé. *Dieu intime; Jésus intime*.
- St. John Eudes (1601-80), disciple of Bérulle and Condren. *Œuvres* (re-edited in 12 vols., 1905); *La vie et le royaume de Jésus dans les âmes chrétiennes; Le cœur admirable de la Mère de Dieu; Le mémorial de la vie ecclésiastique*.
- P. Le Doré. *La dévotion au Sacré-Cœur et le V. Jean Eudes*. 1892.
- E. Georges. *Saint Jean Eudes, sa vie et sa doctrine*. 1936.
- P. E. Lamballe. *La contemplation, or Principes de théologie mystique*. 1912.
- Blessed Louis Grignon de Montfort (1673-1716). *Traité de la vraie dévotion à la Ste Vierge; Le secret de Marie; Lettre aux amis de la croix*.
- St. John Baptist de la Salle (1651-1719), founder of the Brothers of the Christian Schools. *Méditations pour les dimanches et fêtes; Méditations pour les temps de la retraite*.
- Ven. Francis Libermann (1803-52). *Ecrits sur l'oraison; Lettres*.
- Ven. Boudon (bishop of Evreux, 1624-1702). *Le règne de Dieu en l'oraison mentale; Les saintes voies de la croix* (1926).
- C. Gay (1816-92). *De la vie et des vertus chrétiennes*.

#### The Liguorian School

- St. Alphonsus Liguori (1696-1787). *The Eternal Truths* (New York: Kenedy, 1857); *The Glories of Mary* (New York: O'Shea, 1889).

- The following works were published in New York by Benziger: *The Way of Salvation and Perfection* (1886); *The Great Means of Salvation and Perfection: Prayer* (1886); *The Holy Eucharist* (1889); *Dignity and Duties of the Priest, or Selva* (1888); *The True Spouse of Christ* (1888); *The Holy Mass* (1889); *The Passion and the Death of Jesus Christ* (1892). See also the new edition of his ascetical works in the course of publication at Rome.
- Achille Desurmont (d. 1898). *La charité sacerdotale; Le Credo et la Providence; La vie vraiment chrétienne*.
- Joseph Schryvers. *Les principes de la vie spirituelle* (1922); *The Gift of Oneself* (English translation by a Carmelite. Bettendorf, Iowa, 1934).
- F. Bouchage. *Pratique des vertus; Introduction à la vie sacerdotale* (1916).
- Karl Keusch. *Die Aszetik des Hl. Alfons Maria von Liguori*. Paderborn, 1926.

#### Congregation of the Passionists

- St. Paul of the Cross (1694-1775). *Letters* (ed. by Father Amedeo, 4 vols., Rome, 1924); cf. *Florilegio spirituale* (2 vols., 1914-16); *Sa vie*, by Blessed V. Strambi (1786); see also *Oraison et ascension mystique de saint Paul de la Croix* by Father Cajetan of the Holy Name of Mary (Louvain, 1930).
- Blessed Vincent Strambi, disciple of St. Paul of the Cross (1745-1824). *Dei tesoriche abbiamo in Gesù Cristo*.
- Father Seraphinus (d. 1879). *Principes de théologie mystique*. 1873.
- A. Devine. *A Manual of Ascetical Theology* (1902); *A Manual of Mystical Theology* (1903).

#### Additional Writers of No Particular School

- L. Scupoli (1530-1610). *Le combat spirituel*, a work esteemed by St. Francis de Sales.
- Venerable Mother Marie of the Incarnation (1599-1672), an Ursuline whose life, drawn from her writings, was written by her son, Dom Claude Martin, 1677. *Lettres* (1681); new critical edition by Dom Jamet, Vols. I, II, *Ecrits spirituels* (1929); Vol. III, *Correspondance* (1935). By the same author: *Le témoignage de Marie de l'Incarnation*, taken from the preceding work (1932).
- Bossuet (1627-1704). *Elévations sur les mystères; Méditations sur l'Evangile; Traité de la concupiscence; Instruction sur les états d'oraison*, second treatise, the common principles of Christian prayer (1897); *Lettres de direction; Opuscules sur l'abandon et l'oraison de simplicité*, collected in *La doctrine spirituelle de Bossuet*, taken from his *Œuvres* (Téqui, 1908).
- Fénelon (1651-1715). Pious opuscula collected in Vol. XVIII of his works (ed. Lebel, 1823); *Lettres de direction* (Cagnac, 1902).

- Benedict XIV (Cardinal Lambertini) (1675-1758). *De servorum Dei beatificatione et beatorum canonizatione* (1788). On questions of asceticism and mysticism this work often reproduces *De oratione christiana* (1687) of Brancati di Lauria.
- J. H. Newman (1801-90). *Meditations and Devotions; Difficulties of Anglicans*.
- H. E. Manning (1808-92). *The Eternal Priesthood*. Baltimore: Murphy, 1883.
- F. W. Faber (1814-63). *All for Jesus* (London: Burns, Oates and Washbourne, 1853). The following works were published in Baltimore by Murphy: *The Blessed Sacrament* (1855); *The Creator and the Creature* (1857); *Bethlehem* (1860); *The Foot of the Cross* (1897); *The Precious Blood; Growth in Holiness*.
- Cardinal Gibbons. *The Ambassador of Christ*. 1896.
- L. Beaudenom (1840-1916). *Pratique progressive de la confession et de la direction; Formation à l'humilité*.
- A. Saudreau. *Les degrés de la vie spirituelle* (6th ed., 1935); *La vie d'union à Dieu* (3d ed., 1921); *L'état mystique, sa nature, ses phases, et les faits extraordinaires de la vie spirituelle* (2d ed., 1921).
- Msgr. Lejeune. *Manuel de théologie mystique*. 1897.
- Cardinal Mercier. *La vie intérieure, appel aux âmes sacerdotales*. 1919.
- A. Chevrier. *Le prêtre selon l'Évangile*. Lyons: Vitte, 1922.
- Msgr. A. Farges. *Les phénomènes mystiques distingués de leurs contre-façons humaines et diaboliques*. 1920.
- Robert de Langeac. *Conseils aux âmes d'oraison, an excellent book*. Lethielleux, 1929.
- A. Tanqueray. *The Spiritual Life* (English translation by Herman Brandeis, S.S. Philadelphia: Reilly, 1930). This work, which is excellent in certain respects, places the passive purification of the senses very late in the spiritual life, that is, after the entrance into the unitive way, whereas for St. John of the Cross it marks the entrance into the illuminative way.
- Charles de Foucauld (hermit in the Sahara). *Ecrits spirituels*. Paris, 1927.

## Index

- 
- Abnegation, 374-78; *see also* Mortification
- Acceleration of charity; *see* Virtues
- Acedia; *see* Sloth
- Activity, necessity of subordination of natural, 467
- Acts, necessity of sanctifying all, 96
- Acts, imperfect (*remissi*): definition of, 135; not proper to the perfect, 160; and problem of the increase of charity by, 135 f.
- Acts, meritorious: definition of, 133; problem of increase of charity by, 133 f.
- Acts, result of perfect, 136 ff.
- Ages of the spiritual life, three
- age of beginners: characteristics of, 243 f., 270 f.; direction of, 258 ff.; generosity required in, 271-74; humility in, 274; imagination in mortification of, 342 ff.; intellect and personal judgment in, 353-64; love of God in, 268-71; magnanimity in, 273 f.; memory in, 345-52; prayer of, 444-53; self-knowledge and knowledge of God in, 267 f.; the senses in, 275-84, 332-41; sensible consolations in, 269; spiritual pride of, 383 f.; state of, 240 f.
- age of the perfect: characteristics of, 244 ff.
- age of proficient: characteristics of, 244; imperfections of, 241
- characteristics of, 226 f., 243-46
- comparison with ages of corporeal life, 238 f., 241
- differences and transition between the, 239-46
- distinction between: preserved by St. Thomas Aquinas, 237 f.
- division made by Scaramelli and his followers, 16, 227
- problem of, 225, 228
- reasons for divergence in divisions of, 227 f.
- Ages of the spiritual life (*continued*)
- in spiritual life of the apostles, 229 f.
- synopsis of, 245
- traditional division of, 14 f., 225 ff.: testimony of Greek fathers to, 230-35; testimony of Latin fathers and great spiritual writers to, 235-38
- Aim of this work, 8 f.
- Ambition; *see* Pride
- Americanism, 275-77
- Appetites, passions and the, 49; *see also* Mortification, Purification
- Aridity (sensible) in divine trials, 390 f.
- Arrogance; *see* Pride
- Attraction, law of universal, 131 f.
- Austerities, attitude of Church toward, 335 note
- Austerity of flagellants, Jansenists, Montanists, 280
- Beatitude, 30-33, 156
- Beatitudes
- of the active life of the Christian: of the merciful, 168 f.; of those that hunger and thirst after justice, 168
- of contemplation and union with God: of the clean of heart, 169 f.; of the peacemakers, 170 f.; of those that suffer persecution, 177 ff.
- definition of, 172
- of the deliverance from sin, 165: of the meek, 166 f.; of the poor in spirit, 166; of those that mourn, 167
- grandeur of Christian perfection shown by, 163-73
- order of, 165
- relations of: to gifts of the Holy Ghost and the three ages, 206-13
- Beginners; *see* Ages of the spiritual life
- Blessed Trinity; *see* Trinity, Blessed
- Blessed Virgin; *see* Mary
- Boasting; *see* Pride
- Casuistry, definition of, 10; *see also* Theology
- Charity; *see* Theological



- Christ  
 exemplar of evangelical counsels, 210 f.  
 humanity of: instrument through which graces are communicated to souls, 109-12  
 influence on His mystical body, 109 ff. as man is Mediator, 120 f.  
 necessity of imitating the crucified, 295 ff.; *see also* Mortification  
 our Mediator and conversation with God, 47  
 our sanctity and progressive incorporation in, 117 f.  
 principal Priest of the Sacrifice of the Mass, 407 ff.  
 result of consideration of humanity of, 118  
 result of hypostatic union on humanity of, 210 f.  
 sanctifying influence of, 109-18: through the Eucharist, 112-17  
 Church, marks of sanctity of, 211  
 Communion: conditions of a fervent, 417-20; conditions of a good, 417; consummation of gift of self, 115; each Communion should be substantially more fervent, 143, 420 f.; effects of, 115-17; fruits of, 420; source of sanctification, 414 ff.; thanksgiving after, 421-27  
 Concupiscences, three, 209 f., 301; *see also* Self-love  
 Confession: contrition, 400 ff.; fruits of, 402-5; how to make, 400 f.; preparation for, 397 ff  
 Conscience, examination of, 304-7: based on sins opposed to virtues, 321; based on virtues, 322; on self-abnegation, 377; time required for, 398  
 Consolations in prayer: in beginners, 269; detachment from, 375 f.; distinguished from divine lights, 259 note; and spiritual gluttony, 337  
 Contemplation, infused  
 and the beatitudes, 169-73  
 desire for, 87  
 of God: in mirror of mysteries of salvation, 460; in mirror of sensible things, 460; in obscurity of faith, 460  
 morally necessary for full perfection, 194  
 in normal way of sanctity, 193 ff.  
 pride removed by, 451  
 and superhuman mode of gifts, 226  
 Contention; *see* Pride  
 Contrition, sadness of, 405; *see also* Confession  
 Counsel; *see* Gifts of the Holy Ghost  
 Counsels, evangelical: Christ, exemplar of, 210 f.; general obligation of, 206; moral maladies opposed to, 208; nature of, 212 f.; and restoration of original harmony, 210-13; special obligation of priests and religious to observe, 206; spirit of, 206; and theological virtues, 213; useful but not indispensable means for perfection, 184; and wounds of the soul, 206-10  
 Criticism of superiors; *see* Pride  
 Curiosity, definition of, 354 f.; *see also* Pride  
 Derision, 464 f.  
 Desire for God, 38 f.; *see also* Contemplation, infused  
 Detachment: in the Blessed Virgin, 83; in Christ, 83; degrees in, 82 ff.; prayer for, 377; according to St. John of the Cross, 375 f.; spirit of, 374 ff.  
 Detraction, 464  
 Devotion, definition of true, 337 note  
 Direction, spiritual: of beginners, 258 ff.; duties of directed soul, 263 f.; necessity of, 256 ff.; of proficient and the perfect, 260 f.  
 Director, qualities of spiritual, 261 ff.  
 Discernment of spirits, whole question of, 82  
 Disobedience; *see* Pride  
 Disorder, triple: introduced by sin, 209 f.  
 Dispositions, habitual; *see* Gifts of the Holy Ghost  
 Distractions; *see* Prayer  
 Duty of the present moment and actual grace, 93 f.  
 Egoism, Tauler on, 468 f.; *see also* Self-love  
 Egoist: results of his self-love, 41 f.; subject of his interior conversation, 41  
 End, abnegation demanded by supernatural, 294 f.; *see also* Mortification  
 Errors, refusal to recognize, 382; *see also* Pride  
 Eucharist, greatest of sacraments, 414; *see also* Communion  
 Examination of conscience; *see* Conscience

- Excellence, inordinate love of one's; *see* Pride  
 Faith; *see* Theological  
 Fault, predominant: definition and description of, 314 f.; examination to discover, 321 f.; how to combat, 318 ff.; how to recognize, 316 ff.  
 Fear; *see* Gifts of the Holy Ghost  
 Fidelity to grace; *see* Grace  
 Forgetfulness of God, 345 ff.  
 Fortitude; *see* Gifts of the Holy Ghost, Virtues, moral  
 Friendship: danger of particular, 336; frivolous, 336 note; true and supernatural, 336 f.  
 Gaze: first intellectual, 363 note; first supernatural, 363 f.  
 Gifts of the Holy Ghost  
 in ascetical life, 81 f.  
 and the beatitudes, 77 note  
 connected with charity, 77  
 grow together, 77 f.  
 habitual dispositions, 71 ff.  
 necessary to salvation, 73-78, 179  
 purpose of, 85  
 according to St. Thomas, 70-78  
 specifically distinct from virtues, 73  
 superhuman mode of, 78-82  
 synoptic table of gifts and corresponding virtues, 76  
 teaching of Scripture on, 66 f.  
 teaching of tradition on, 67-70  
 two modes of, 79 f.  
 Glory: definition of, 34; proximate perfect disposition to receive, 38 f.  
 Gluttony; *see* Sins, capital  
 Gluttony, spiritual; *see* Consolations  
 Grace  
 actual: divine motion and various forms of, 90 ff.; necessity of, 88 f.; offered for duty of present moment, 93 f.; *see also* Motion, divine  
 efficacious grace to pray offered to every man, 433 note; *see also* Prayer  
 fidelity to, 93-96  
 life of: develops under form of infused virtues and gifts, 51 f.  
 mystery of, 95 note  
 operating: activity under, 93; definition of, 92  
 prevenient, 91  
 sanctifying, 51: growth of, 129-43;  
 Grace (*continued*)  
 value of, 29 f.; *see also* Progress, spiritual  
 state of: seed of eternal life, 29, 34-37  
 Happiness, true and lasting: definition of, 164; end of the beatitudes, 164; means to obtain, 164-73  
 Harmony  
 original: restored by Christ, 210  
 triple: before original sin, 209; disturbed by sin, 209 f.; *see also* Sin, original  
 Heaven, union of enjoyment of, 30-33  
 Holy Ghost: moves souls according to their habitual docility, 137; soul of mystical body, 107 f.  
 Hope; *see* Theological  
 Humility: in beginners, 274; false, 379; necessary for mental prayer, 454; seven degrees of, 177 f.  
 Hypocrisy; *see* Pride  
 Ignorance: invincible, 308; vincible, 307 f.; *see also* Sin  
 Imagination; *see* Purification, active  
 Imperfection: definition of, 333, 399 note; distinguished from sins of frailty, 340 note, 399-400; reasons for avoiding, 334  
 Inclination: characteristics of evil, 468 f.; characteristics of good, 469 f.; *see also* Egoism  
 Indwelling of the Blessed Trinity; *see* Trinity, Blessed  
 Inspirations, need of special, 85 f.  
 Insult; *see* Justice  
 Intellect  
 defects of: curiosity, 354 f.; dullness of mind, 357 f.; spiritual blindness, 356 f.; spiritual pride, 355 f.  
 and natural knowledge of God, 50  
 object of, 49  
 superior to will, 155 f.  
 and supernatural knowledge of God, 50  
 Intellectualism, evil, 467  
 Intention, purity of: necessary for mental prayer, 454; value of, 468  
 Jansenism: austerity of, 280; false supernaturalism of, 280; pessimism of, 280  
 Joy, foolish; *see* Pride  
 Justice, vices opposed to, 464 f.; *see* Virtues, moral

- Knowledge; *see* Gifts of the Holy Ghost  
 Knowledge, quasi-experimental: and in-dwelling of Blessed Trinity, 103 f.; in normal way of sanctity, 105 f.
- Levity of mind; *see* Pride  
 Levity of spirit; *see* Tepidity  
 Liberty, unbridled; *see* Pride  
 Life  
   active: disposes to contemplative, 217  
   eternal: and vision of God, 31 ff.  
   interior: and Blessed Trinity, 97-108; and intimate conversation with God, 40; nature of, 28, 43-48; sources of, 28; speech of, 46 f.; and spiritual youth, 44; what it requires, 29
- Love  
   of God: more perfect than knowledge of God, 447; not in golden mean, 200 f.  
   interested: condemned by quietists, 368
- Luxury, spiritual, 337-38 and note 16  
 Lying; *see* Tepidity
- Magnanimity in beginners, 273 f.  
 Man: resemblance to angel, 49 f.; St. Paul on the inward, 44  
 Martyrdom, sign of charity, 146  
 Mary, Blessed Virgin  
   Mediatrix: ascending mediation of, 122-26; descending mediation of, 126-28; influence of, 119; new Eve, 124 f.; universal, 121  
   progress of charity in, 132  
   queen of martyrs, 123 f.
- Mass  
   assistance at, source of sanctification, 406-13  
   different ways of assisting at, 411 ff.  
   effects of: relating to God, 409; relating to men, 409 ff.  
   source of excellence of, 407 ff.
- Mean, golden; *see* Love of God  
 Mean, happy: in moral virtues, 64 f.; *see* Virtues, moral
- Mediation, meaning of universal, 120  
 Mediocrity, 201 and note: not possible for certain souls, 457  
 Meekness, 339 f.  
 Memory; *see* Purification, active  
 Merits, restoration of lost, 142, 403  
 Method: deductive, 12; descriptive, 11; union of descriptive and deductive, 12 f.
- Missions, divine, 106
- Modernism, 275-78  
 Mortification  
   exterior: not sufficient, 342; results of neglect of, 342  
   according to the Gospel, 281-84  
   of irascible appetite, 338-41  
   motives of, 285-98, 332: consequences of original sin, 286-90; consequences of personal sins, 290-93; infinite elevation of supernatural end, 294 f.; necessity of imitating Jesus crucified, 295 ff.  
   of predominant fault, 314-20  
   according to St. Paul, 285  
   of sensuality, 334-38  
   spirit of, 284
- Motion, divine: modes of, 90 ff.; table of different modes of, 92
- Murmuring against neighbor's reputation, 464; *see* Justice
- Mystical body: Holy Ghost, soul of, 107 f.; sanctifying influence of Christ on, 107-18
- Naturalism, answer to practical, 298
- Oblation, Christ's interior, 407 ff.  
 One thing necessary: nature of, 3 ff.; present status of, 5-8
- Organism, spiritual: expressed in table of virtues and gifts, 51
- Parable, reason for Christ's use of, 343
- Passion  
   antecedent, 309; *see* Sin of frailty  
   classification according to St. Thomas, 324  
   consequent, 309  
   defined, 323  
   from three points of view: ascetical, 326-31; moral, 325 f.; psychological, 323 f.
- Peace: fruit of purification of will, 376 f.; true, 172 f.
- Penance, end of virtue of, 285  
 Penance, sacrament of; *see* Confession
- Perfection  
   austerity and, 146  
   basis of special obligation of priest to tend to, 218 ff.  
   and charity, 149 f.: according to Suarez, 174 f., 185 note  
   in charity, according to St. Thomas, 154, 156 ff.  
   consists secondarily and instrumentally

- Perfection (*continued*)  
   in observance of the counsels, 198 f.; useful means to attain, 184  
   duty of all to advance in, 202-5  
   erroneous ideas of: fortitude, barbarians' idea of, 145 ff.; wisdom, Greek philosophers' notion of, 147 ff.  
   error of quietists in regard to, 183  
   note  
   essence of: according to St. Paul, 149-53  
   full: attainable on earth only in transforming union, 192 note; belongs to mystical order, 172; infused contemplation morally necessary for, 194; never reached without perfect prayer, 172  
   ideal of episcopal, 223 f.  
   in increasingly generous fulfillment of supreme precept, 199  
   loftiness of, 186 f.  
   means to attain, 186  
   nature of, possible on earth, 159  
   obligation to tend to: of priest, 218-23; of religious, 214-18  
   a plenitude, 185  
   prayer to advance in, 377  
   progress in: and confession, 404  
   requirements for: acts of virtues which are of precept, 183-86; great charity, 175-79; heroic practice of virtues, 179-82; passive purifications, 193; spirit of the counsels, 207
- Perseverance, final, 140  
 Pessimism; *see* Jansenism  
 Piety; *see* Gifts of the Holy Ghost
- Prayer  
   to advance in perfection, 377  
   difference between prayer of petition and merit, 138 f.  
   efficacy of: necessity of belief in, 428 ff.; source of, 430-35  
   and final perseverance, 140  
   petitions we should make, 435 f.: for temporal goods, 436  
   qualities of fruitful, 139
- Prayer, liturgical  
   contemplative chant, 439-43  
   deformed psalmody, 437 ff.  
   distractions in, 438 f.  
   means of union with God, 437  
   mutual relations of mental prayer and, 442 f.
- Prayer, mental  
   affective, 450-53  
   attitude toward methods, 445 f.
- Prayer, mental (*continued*)  
   culminating point of, 450  
   definition according to St. Teresa, 444, 451  
   dependence on grace of God, 454  
   essential acts of: charity, 449 ff.; faith, 448; hope, 449; humility, 448  
   how to persevere in, 456-60  
   mortification necessary for, 454 f.  
   movements of contemplation: circular, 460; spiral, 460; straight, 460  
   nature of, 445  
   absolutely necessary for some, 457 f.  
   preparation (immediate), 456; preparation (remote): frequent prayer during day, 455 f.; grace, 454; humility, 454; mortification, 454 f.; silence in soul, 455  
   purity of intention necessary for, 454  
   of simplicity according to Bossuet, 451 ff.
- Precept, first: obliges all in a general way, 197 f.; without limit, 196-205
- Precipitation: causes of, 329; cure for, 329; definition of, 328; effects of, 330
- Presumption; *see* Pride
- Pride  
   definition of: according to St. Augustine, 380 f.; according to St. Thomas, 380  
   of life: definition of, 301; introduced by sin, 209 f.; necessity of mortification of, 302; root of four capital sins, 302; sins may spring from, 301 f.  
   nature of, 379 ff.  
   opposed to humility, 381  
   remedy for, 385-88  
   St. Catherine of Siena on results of, 383 note  
   St. Gregory on degrees of, 381
- Pride, defects born of: presumption, 382, 385; vainglory, 385 f.
- Pride, forms of, 381-84
- Priest: and Divine Office, 221; obligation to tend to perfection, 218-23; sanctity becoming to, 220
- Problem, religious: relations of man with God, 6 ff.
- Progress: in religious life, 377; summary of spiritual, 247; synoptic table of, 245
- Punishment (temporal), the Mass and remission of, 409 f.
- Purgatory, 38: of sufferings necessary for illumination, 452 f.



- Purification, active: of the imagination, 343 f.; of the intellect, 353-59; of the memory, 345-52; principles to be applied to purification of the senses, 332 ff.; of the will, 365-78
- Purifications, passive  
crises of transition, 240 ff.; *see also* Ages of the spiritual life  
necessary: for full perfection, 190-93; to eliminate moral defects, 84-88  
St. Thomas on necessity of, 187 f.  
of the senses: nature of, 191; necessary before illumination, 452 f.  
of the spirit: nature of, 192 f.
- Quality, principal natural, 315
- Quietism: confusion of spiritual sloth with divine trial of aridity, 391 f.; error in regard to perfection, 183 note; examination of conscience useless according to, 304; naturalism of inaction, 277 ff.; results of excessive fear of, 16 f.; and self-love, 368
- Reading, spiritual, 247-55: dispositions for profitable, 253 ff.; fruits of, 254 and note; importance of, 247 f., 362; of lives of the saints, 252 f.; of Scripture, 247 ff.; of spiritual works of the saints, 249-52
- Rebellion; *see* Pride
- Rectitude, lack of, 367
- Redemption, essence of mystery of, 123
- Religion, virtue of, 153
- Sacraments: grace produced *ex opere operato* by, 141; and measure of grace, 141 ff., 397
- Sacrifice, lack of spirit of; *see* Tepidity
- Sacrifice of the Mass; *see* Mass
- Sanctification in way of salvation, progressive, 204 f.
- Sanctity  
of the Church; *see* Church  
definition of, 23, 339  
nature of great, 182  
normal way of, 22 f.  
one way of, 242 f., note 88
- Satisfaction, sacramental, 404
- Self-knowledge, 267 f.; *see also* Ages of the spiritual life
- Self-love, 300 ff.  
cure for, 368 f., 372 ff.  
good and blamable, 368 note
- Self-love (*continued*)  
included in charity, 300  
and quietism, 368  
results of, 208 f., 300 f.  
St. Augustine on cure of, 368 f.  
source of all sins, 367  
and utilitarianism, 367 f.  
wound of malice, 366 f.
- Self-love, inordinate: St. Catherine of Siena on, 371; Tauler on, 468 f.; *The Imitation* on, 369 ff.; *see also* Egoism
- Self-will: abnegation of, 372 f.; definition of, 367; mortification of, 373; source of sin, 367
- Sin  
definition of, 300  
dissimulation of, 382  
of frailty, 307, 309, 399  
habit of, 382; *see also* Pride  
of ignorance: invincible, 308; vincible, 307 f.  
of malice, 307, 310 ff.  
mortal: sacramental accusation of, 398  
original, consequences of, 286-90; *see also* Harmony, triple  
personal, consequences of, 290-92  
remnants of, 291, 302
- Sin, venial  
deliberate, a serious obstacle to perfection, 398 f.  
disposes to mortal sin, 334  
and imperfection, 333 f.; *see also* Imperfection  
impossibility of continually avoiding, 83 f.  
need of seeking cause of, 399
- Singularity, 382; *see also* Pride
- Sins, capital: consequences of, 302; enumerated, 299; roots of, 299-302; in spiritual order, 333
- Sloth, spiritual (*see also* Quietism, Tepidity)  
a cause of tepidity, 464  
confused with aridity by quietists, 391 f.  
cure for, 395 f.  
definition and description of, 389-93  
gravity and results of, 393 ff.
- Soul, human: higher faculties of, 49; parts of, 48; sensitive part of, 48 f.
- Souls, retarded, 461-72; *see also* Tepidity
- Stubbornness; *see* Pride
- Studiousness, virtue of, 355 note, 362 note
- Temperance; *see* Virtues, moral

- Tenacity in judgment, 363
- Tepidity  
causes of: levity of spirit, 464; lying, 464; neglect of little things, 461 ff.; refusal of sacrifices asked, 463 f.; spiritual sloth, 464; tendency to derision, 464 f.  
definition of, 463 f.  
loss of zeal in, 463  
remedy for, 467 f.  
results of, 465-68
- Thanksgiving; *see* Communion
- Theological virtue of charity  
activity of: in the perfect, 158 note, 160 f.  
bond of perfection, 150  
definition of, 56  
degrees of, 226, 244  
should grow until death, 129  
growth of: and life of grace, 132-48; by merit, 133-38; through prayer, 138 ff.; through sacraments, 141 ff.  
high degree of: and perfection, 163  
law of acceleration, 131 f.  
love of: cannot be continual on earth, 159 ff.; God attained immediately by, 157  
necessity of high degree of: for perfection, 164  
no one excluded, 129  
notable increase of: and divine missions, 106  
perfection of: deliberate sin and voluntary imperfections excluded by, 159 f.  
result of generous act of, 134 f.  
summary of progress of, 247  
superior to knowledge of God on earth, 155-58  
true: all the virtues implied by, 151  
weak (*remissus*) act of: and increase of grace, 135 f.
- Theological virtue of faith  
acquired: source of, 54  
infused: basis of justification, 53  
definition of, 52 f., 361  
essentially imperfect, 74  
how to live by, 361 f.  
nature of, 53 f.  
preserved in state of mortal sin, 56  
principle of active purification of intellect, 359
- Theological virtue of hope  
definition of, 56  
preserved in state of mortal sin, 56  
shares imperfection of faith, 74
- Theological virtue of hope (*continued*)  
subordination of self to God by, 368 note
- Theology: branches of, 10; method of, 9-13; object of, 9 f.
- Theology, ascetical: defined, 21; and mystical theology, 13-24
- Theology, mystical: and ascetical theology, 13-24; defined, 21
- Theosophy, heresy of, 148 f.
- Time, religious employment of, 396
- Tradition, importance of: essentially divine, 99 note
- Trinity, Blessed  
duties toward, dwelling in soul, 106 ff.  
indwelling of: principle of supernatural operations, 106; official teaching of Church on, 100 f.; and quasi-experimental knowledge of God, 103; spiritual consequences of, 105 f.; testimony of Scripture to, 97 ff.; testimony of tradition to, 99 ff.; theological explanation of, 101-5
- Two cities according to St. Augustine, 368 f.
- Understanding; *see* Gifts of the Holy Ghost
- Union, hypostatic: result on humanity of Christ, 210 f.
- Universalism, true and false: conflict between, 358 f.; definition of, 358 f.
- Utilitarianism, definition of, 367 f.; *see also* Self-love
- Vainglory; *see* Pride
- Virtues  
acquired moral: under direction of natural reason, 57; in state of mortal sin, 58 f.; in state of solid virtue, 59; in state of unstable dispositions, 58 f.  
false, 58  
heroic: conditions necessary for, 180  
infused moral: necessity of, 59-62; object of, 57; produced by God, 57  
moral: differences between acquired and infused, 60 ff.; happy mean of, 64 f.; object of, 52, 57; relations between infused and acquired, 62-66  
theological virtues: object of, 52; *see also* Theological  
three religious: connection with theological virtues, 218
- Vision (immediate) of God surpasses natural capacity of created intellect, 33 f.; *see also* Life, eternal

- Vows, three: end of, 216 f.; of essence of religious state, 215 f.; reasons for increasing perfection in observance of, 215; three obstacles to, 216; *see also* Counsels
- Will  
 active purification of, 365-78: difficulty of, 373; by abnegation, detachment, 372-78; fruit of, 376 f.; by progress in love of God, 372 ff.  
 definition of, 365  
 object of, 365
- Will (*continued*)  
 principal defect of, 366 f.  
 qualities of true strength of, 373 f.  
 virtues of, 372
- Wisdom; *see* Gifts of the Holy Ghost
- Wound of malice, 366 f.
- Wounds of the soul, 306-10
- Youth, spiritual: renewed day by day, 44; *see also* Life, interior
- Zeal: bitter, 340 f.; its loss in tepidity, 463

## Some Terms Used in This Book

(Added by the Publisher to the 1989 printing.)

SENSIBLE, SENSITIVE—of the senses. These terms are used in reference either to the senses proper (external or internal, including the imagination) or to those movements of the appetites known as passions or emotions.

JUSTICE—1. the state of (Sanctifying) Grace. 2. the moral virtue by which one gives what is due to God, oneself and one's neighbor. (It is in the first sense that the term is usually used in the theology of the spiritual life.)

JUSTIFICATION, SANCTIFICATION—entering the state of grace. Sanctification also refers to the *increase* of Sanctifying Grace in the soul.

SUPERNATURAL—divine; pertaining to God or to Sanctifying Grace, which is divine life in the soul. Sanctifying Grace is described as "living water" in the Scriptures. By Sanctifying Grace the three Divine Persons dwell in the soul. The following accompany Sanctifying Grace and are likewise supernatural: the three Theological Virtues—Faith, Hope and Charity; the four infused moral virtues: prudence, justice, temperance, fortitude (these four virtues can also exist on the *natural* level); the seven Gifts of the Holy Ghost. All these supernatural gifts except Faith and Hope are lost by mortal sin; they are all regained through sacramental absolution.

THE JUST—a person in the state of Sanctifying Grace.

THE SINNER—a person in the state of mortal sin.

CHARITY—1) the supernatural virtue by which one loves God for His own sake and one's neighbor as oneself for the love of God; this virtue is infused into the soul in Baptism and also in absolution after sacramental confession of mortal sin. Charity is the highest virtue; it vivifies, "informs," or "forms the soul of" every other supernatural virtue. 2) acts of love of God or neighbor as defined above. A person in the state of mortal sin cannot exercise the virtue of Charity because he has lost Charity along with Sanctifying Grace. He can only perform acts of natural love of God and neighbor; these are not meritorious for salvation and heavenly reward, though God in His mercy may look upon them as a plea for the gifts of true repentance and return to Sanctifying Grace.

FAITH—the supernatural virtue by which one believes, on the word of God, all the truths He has revealed. This virtue is infused into the soul along with Sanctifying Grace. A person in the state of grace has *living* faith, because his faith is "informed" by Charity; a person in the state of mortal sin may still have faith, but it will be only *dead* faith.



HOPE—the supernatural virtue by which one trusts in God's promises to give him eternal life and the means to obtain it. This virtue is infused into the soul along with Sanctifying Grace.

SANCTITY—the possessing of a high degree of Sanctifying Grace, and living by the supernatural virtues, especially Faith, Hope and, above all, Charity.

MYSTICAL—pertaining to the higher levels of sanctity, in which the soul's supernatural acts are carried out in a divine mode, in intimate dependence upon the seven Gifts of the Holy Ghost. Christians who have not attained to this degree of sanctity perform their supernatural actions in a more human mode; in them the seven Gifts are relatively dormant. Mystical prayer is called contemplation. Phenomena such as visions and revelations, though often found in mystics, are not of the essence of the mystical life.

CONTEMPLATION—the higher of the two forms of mental prayer (the lower being meditation). Contemplation is an infused loving knowledge of God. In contemplation, reasoning and discourse are left behind and the mind and will are fixed on God in a wordless act of love, resulting in close union with Him. Contemplation is also called mystical or infused prayer. It is a special gift of God and cannot be acquired by one's own efforts, even aided by actual grace. Nevertheless, one can and should prepare for this gift by humble and persevering efforts at meditation and by the practice of the virtues.

MEDITATION—the lower of the two forms of mental prayer. In meditation one employs his intellect and will in reflections, affections and holy resolutions.

GIFTS OF THE HOLY GHOST, THE SEVEN—Wisdom, Understanding, Knowledge, Counsel, Piety, Fortitude, Fear (of the Lord). These Gifts are infused dispositions which make a man promptly docile to divine inspirations. They have traditionally been compared to the sails of a ship, enabling the ship to be moved by the wind—which represents the inspirations of the Holy Ghost.

CHARISMS, OR GRACES *GRATIS DATAE* (“FREELY GIVEN”)—extraordinary spiritual gifts of God such as the gifts of miracles, prophecy and tongues. These are gifts given chiefly for the good of souls other than the recipient; graces *gratis datae* are greatly inferior to Sanctifying Grace and the virtue of Charity. The seven Gifts of the Holy Ghost are not graces *gratis datae*; rather, they are in the normal way of sanctity.

ACTUAL GRACE—a supernatural help of God which enlightens the mind and strengthens the will to do good and to avoid evil. Actual grace is a transient gift; it does not remain in the soul.

## Books by the Author Translated into English

- God, His Existence and His Nature: A Thomistic Solution of Certain Agnostic Antinomies (1914)
- Christian Perfection and Contemplation, according to St. Thomas Aquinas and St. John of the Cross (1923)
- The Principles of Catholic Apologetics: A Study of Modernism based chiefly on the Lectures of Père Garrigou-Lagrange, O.P., Adapted and Arranged (by Thomas Joseph Walshe, 1926)
- The Love of God and the Cross of Jesus (1929)
- Providence (1932)
- Our Savior and His Love for Us (1933)
- Predestination (1936)
- \*The One God (1938)
- The Three Ages of the Interior Life: Prelude of Eternal Life (1938)
- The Three Ways of the Spiritual Life (1938)
- \*The Trinity and God the Creator (1943)
- \*Christ the Savior (1945)
- The Priesthood and Perfection (1946)
- Reality: A Synthesis of Thomistic Thought (1946)
- Life Everlasting (1947)
- \*Grace (1947)
- The Priest in Union with Christ (1948)
- The Mother of the Saviour and Our Interior Life (1948)
- \*The Theological Virtues—Vol. 1: Faith (1948)
- \*Beatitude (moral theology, 1951)
- Last Writings (spiritual retreats, 1969)

## Books by the Author Not Translated into English

- Le sens commun: la philosophie de l'être et les formules dogmatiques (1909)
- Saint Thomas et le neomolinisme (booklet, 1917)
- De Revelatione per ecclesiam catholicam proposita (1918)
- De methodo sancti Thomae speciatim de structura articulorum summae theologiae (booklet, 1928)
- Le réalisme du principe de finalité (1932)
- Le sens du mystère et le clair-obscur intellectuel: nature et surnaturel (1934)
- Essenza e attualità del Tomismo
- Dieu accessible à tous (booklet, 1941)
- \*De Eucharistia: Accedunt de Paenitentia quaestiones dogmaticae (1942)
- Les XXIV Theses Thomistes pour le 30e Anniversaire de leur Approbation (booklet, 1944)
- Verite et immutabilite du dogme (booklet, 1947)
- De virtutibus theologicis (1948)

\*Commentaries on St. Thomas Aquinas' Summa Theologica.



*R. Garrigou-Lagrange*

## About the Author

Father Réginald Garrigou-Lagrange, O.P. (1877-1964) was a philosopher and theologian of great wisdom, learning and holiness, one of the greatest theologians of the 20th century. Born in Auch, France, as a young man he studied medicine at the University of Bordeaux before entering the Dominican Order in 1897. He completed his ecclesiastical studies under the direction of A. Gardeil. From 1909 until 1960 he taught fundamental, dogmatic and spiritual theology at what is now called the Pontifical University of St. Thomas Aquinas (the Angelicum) in Rome, and he served during the latter part of his career as a consultant to the Holy Office and other Roman congregations. Beginning around age 27 he wrote more than 500 books and articles, many of which have been translated from the original French or Latin into other languages.

Father Garrigou-Lagrange was a zealous proponent of the doctrine of St. Thomas Aquinas as expounded by the classical commentators of the Dominican school — Cajetan (Tommaso de Vio), Báñez, John of St. Thomas and Charles Billuart. He combined a great respect for the past with an understanding and appreciation of the intellectual and spiritual needs of his own time. His principal theses are set forth systematically in his *La Synthèse thomiste (Reality: A Synthesis of Thomistic Thought)*. In philosophy his first outstanding work was *Le sens commun, la philosophie de l'être et les formules dogmatiques suivi d'une étude sur la valeur de la critique moderniste des preuves thomistes*



## ABOUT THE AUTHOR (Cont'd.)

*de l'existence de Dieu* (1909), a work written against Modernism and its conception of the evolution of dogma. There he reaffirmed the validity of the philosophy of being, of moderate realism, and of Aristotelian-Thomistic metaphysics, which is simply the development of elementary and primordial ideas by natural intelligence. Then turning to dogmatic formulas, which he did not wish to tie to any philosophical system, he showed their rational value and stability. Knowledge of dogma and of dogmatic expressions and formulas can progress, but the dogma remains always immutable in itself. Father Garrigou-Lagrange's most important philosophical work was *God—His Existence and His Nature: A Thomistic Solution of Certain Agnostic Antinomies*; in this work he laid great stress on the Thomistic doctrine concerning the identity of essence and existence in God and the real distinction of essence and existence in the creature.

The major part of Father Garrigou-Lagrange's work, however, was theological. His classic work entitled *De revelatione ab ecclesia proposita* (1918, rev. ed. 1932) presented apologetics as a theological rather than a philosophical science, as a rational defense of divine revelation made by reason under positive direction by faith. He endeavored to protect the notion of faith as an essentially supernatural gift that transcends by far the elaborations of human thought and cannot be the fruit of a rational syllogism, which can lead the mind no further than to the judgment of credibility; at the same time he strove to avoid the pitfall of a fideism that would ignore reason and human study. Father Garrigou-Lagrange's masterly commentary (7 vol.) on the *Summa Theologiae* of St. Thomas Aquinas is a comprehensive development and treatment of the truths of faith according to the theology of St. Thomas Aquinas.

It is probably for his theology of the spiritual life that Father Garrigou-Lagrange is most well-known; in spiritual theology the principal points of his doctrine were established in the light of Thomistic teaching. Adopting the position of Father John Arintero, O.P., he insisted vigorously on the universal call to holiness, and therefore to infused contemplation and to the mystical life as the normal ways of holiness or Christian perfection. Among his most fundamental works in this field are *Christian Perfection and Contemplation*; *Les Trois conversions et les trois voies (The Three Ways of the Spiritual Life)*; *The Love of God and the Cross of Jesus*; *The Three Ages of the Interior Life*; *De sanctificatione sacerdotum secundum exigentias temporis nostri (The Priesthood and Perfection)*; and *De unione sacerdotis cum Christo Sacerdote et Victima (The Priest in Union with Christ)*. He also wrote a book entitled *Mère Françoise de Jésus, fondatrice de la Compagnie de la Vierge*, as well as numerous articles for *La Vie Spirituelle* and *Angelicum*.

Other books of Father Garrigou-Lagrange which have been translated into English (in addition to those whose titles are given above in English) include: *Christ the Savior*; *The Theological Virtues—vol. 1: Faith; Grace; Life Everlasting*; *The One God; Our Savior and His Love for Us*; *Predestination; Providence; The Trinity and God the Creator*; *The Mother of the Saviour and Our Interior Life*; *Beatitude* (moral theology, on human acts and habits), and his retreat conferences, published posthumously as *The Last Writings of Reginald Garrigou-Lagrange*.

The publishers of this present work look forward to publishing other works of Father Garrigou-Lagrange, in accord with the response received by this one.

(Grateful acknowledgment to The Publishers Guild, publisher of *The New Catholic Encyclopedia*, from which most of the above material was taken, with permission.)